

A Sermon preached at

for that they had not beene long with him: and not well knowing howe to answer, so odde a question, our Saviour Christ therefore framed them such an answer as may very well be called the confusion of all malignant hypocrites, and the sweete comfort of all miserable sinners, and the very pith and marowe of the glorious Gospel of Iesus Christe. The whole neede not the Phisition &c.

And thus you see howe orderly these wordes deuide themselves into a questiō, and an answer too the same: Nowe in what maner I am too speake of them, may it please you to vnderstande.

First in the question I wil note vnto you the qualities and properties of the stumbling aduersaries of Christ and his Gospel. Secondly in the answer I will doe the best I can by the assistance of Gods holy spirite too shewe the benefices and blessed treasures which we enioy through Christ and his Gospell. And this that I may the better performe, there are two thinges which I most humbly desire you to graunt me. The one is your fauourable

2. things  
requested.





*A Sermon*

preached at Paules crosse  
the firste Sunday after New-  
yeeres day, beeing the  
thirde day of Janu-  
ary. 1580.

By William Fisher  
Student of Divi-  
nitie.



Printed at London,  
for Thomas Charde and  
Edward Aggas.

1580.



MATH. 9. vers. 11.

When the Pharisees saw that, they said  
vnto his disciples: why eateth you  
Maister with Publicans & sinners?

12 When Iesus heard that, he said vn-  
to them: The whole neede not a  
Phisition, but they that are sicke.

13 But go ye and learne what this is:  
I will haue Mercie and not Sacri-  
fice: for I am not come to call the  
righteous, but sinners to repen-  
tance.



I may appeare by  
these woordes which  
I haue read vnto you  
(Right Honorable &  
men & brethren right  
dearely beloued in the  
Lorde) that Christ Iesus the true Mes-  
sias and redeemer of mankind no soner  
presented him selfe in the faithfulnessse of  
his office among the lost sheepe of the  
house of Israel, but by and by he became  
as a sanctuarie to some of them, and as a  
stumbling stone and rocke to fall vpon,  
to other some. He was the only sanctuary



A Sermon preached at

and refuge of miserable Publicanes and  
sinners, which had no righteousnesse to  
accompt of, no good workes to trust vnto,  
but being condemned by the lawe, and  
oppressed with the heauy waigbt of their  
sinnes were in a maner confounded with  
the horroz of their owne consciences, and  
terroz of Gods most dreadfull iudgemēts,  
in so much that if they had not takē sanc-  
tuary and founde rescue at his handes,  
*Matth. II.* which was wont to say, *Come vnto me al-  
ye that be heauy laden, &c.* Their deadly  
enemies the Lawe, Sinne, Death, and  
hell had deuoured their soules like so  
many raging Lyons. No marueile then  
if they folowed him into the wildernesse,  
if they made him glad to take a boate &  
to preach vnto them on the shoare, if they  
bneiled houses to haue accesse vnto him,  
if they left all and came after him, if it  
did them good to eate and drinke in his  
compante (as the text here witnesseth)  
for he was their blessed sanctuarie. And  
as he was to them, so assuredly he will be  
vnto you (dearely beloued) if you flee vn-  
to him with like measure of Faith: of  
what outrage so euer the enemies bee  
that



that chafe you. For Esay ca. 8. Speakes  
generally to all the faithfull: Sanctifie the Esay. 8.  
Lorde of hostes: let him be your feare: let  
him bee your dread, and hee shall bee as a  
sanctuarie. But howe should we sanctifie *how wee sanc-*  
the Lorde, that hee might bee our sanc- *tify of Lord.*  
tuarie: First with Faith, trusting onely 1.  
and assuredly in him: Secondly with 2.  
prayer, calling vpon him in all perplexi-  
tie and extremitie: Thirdly with Pa- 3.  
cience, wayting meekely for his helpe:  
Fourthly with Feare and Trembling, 4.  
least you shoulde displease him. Thus  
sanctifie the Lord of hostes, and he neuer  
shewed him selfe so ready or so safe a  
sanctuary to any Publicane as hee will  
bee to you.

Nowe as the Messias was a Sanctu-  
uarie to saue, so contrariwise, he was a  
stumbling stone and a rocke to fall vpon  
vnto other some, as namely to the proude  
Pharisees and stately Iusticiaries: for *how y iust-*  
God knowes they tooke many excep- *tiarie are*  
tions against him and were marueylous- *offended at*  
ly offended at him. First they tooke of-  
fence at his Parentage, bicause hee was  
but a Carpenters sonne.

## A Sermon preached at

2 Then they mistaked with his state, which  
3 was so beggerly that hee had not a house  
4 wherein to put his head. Thirdly they  
5 snuft, and snarled at his doctrine, and let-  
red not to call it seditious. Fourthly, they  
found fault with his miracles. As when  
he caste out Devils, they auouched that it  
was through Belzebub the chiefe of the  
Devils, and when hee cured the man of  
the Palsey by forgiving his sinne, they  
made a muttering, as if it had beene bla-  
sphemy. But that which did most of all  
nettle and sting their malicious hearts,  
was his eating and drinking, and kee-  
ping companie with Publicanes and sin-  
ners. This was a marueilous heartbur-  
ning vnto them, and made them out of  
measure repine against him; for in deede  
there can not bee a greater eyesore to the  
deuill him selfe (whose instrumentes they  
were) then too see Iesus Christe in the  
company of wretched Publicanes and  
sinners: for then hee knowes there is no  
roume for him, and hee sees that all his  
former temptations are too no purpoe.  
And this made him to egge on the Pha-  
risees in this place against our Saviour  
Jesus,

Jesus, the quarell being nothing els, but  
bicause hee did eate and drinke &c. and  
their dytste, too discredite our Sauour  
Christ in the worlde, and so consequently  
too worke the decaye of his kingdome.

Wherein you may see the fetching pol- *Satans pollicy*  
licie of Satan. He knew that the Phari-  
sees had it giuen in charge by Moyses  
lawe, to auoyde the company of the wic-  
ked aboue all things: therefore none so  
meete too sette the matter abroche as  
they: and hee was not deceived therein,  
for they did it ful cūningly, God knowes.  
Marke their subtiltie, to bring the Mes-  
sias and sauour of the worlde, in contempe  
with all the worlde, and so too supplant  
him for euer: they beginne with his owne  
Disciples, thinking that if they coulde  
possibly bring it about, that they might  
mislike with him once, it were no maste-  
rie to preuaile with the rest.

And hereupon (dearely beloued) like  
littell foxes they came (as the blessed E-  
uangelist recordeth) vnto his Disciples,  
and moued the matter, saying, Why ea-  
teth your Maister, &c? But the disciples  
being but rawe in their masters doings,



A Sermon preached at

for that they had not bene long with him: and not well knowing howe to answer, so odde a question, our Saviour Christ therefore framed them such an answer as may very well be called the confusion of all malignant hypocrites, and the sweete comfort of all miserable sinners, and the very pith and marowe of the glorious Gospel of Iesus Christe. The whole neede not the Phisition &c.

And thus you see howe orderly these wordes deuise themselves into a question, and an answer too the same: Nowe in what maner I am too speake of them, may it please you to vnderstande.

First in the question I wil note vnto you the qualities and properties of the stumbling aduersaries of Christ and his Gospel. Secondly in the answer I will doe the best I can by the assistance of Gods holy spirite too shewe the benefices and blessed treasures which we enjoy through Christ and his Gospel. And this that I may the better performe, there are two thinges which I most humbly desire you to graunt me. The one is your honorable

2. things  
requested.  
1.



2

THE  
WATER, WIND, AND  
FIRE, ETC. ETC. ETC.

## A Sermon preached at

*The first part of the properties of  
the aduersaries.*

When the Pharises sawe that, they  
said to his Disciples: Why eate, &c.

In this question how short or how simple so euer it seemes, there is more mischief comprised and pack together, then any man woulde take it at the first hearing: therefore let vs examine & thoroughly sift it to the bottome. Why eateth, &c.

*Qualities of xps  
aduersaries.*

1. Where I finde foure thinges woorth the consideration. First that they doe backbite our sauour Christ. Secondly, that
2. they discourage his Disciples. Thirdly,
3. that they iustifie them selues, and lastly,
4. that they condemne their poore brethren the Publicanes. Into so many notorious offences they fell while they stumbled & tooke offence at Christe, as may bee gathered very aparantly by this their question, Why eateth your maister, &c.

*The first propertie of the aduersaries.*

Touching the first, that they did backbite our sauour Christe, it is plaine in that they came priuily to his Disciples and asked them in secret, Why their maister, &c. They came not before his face,

Paules Crosse.

face, but crept behinde his backe, and  
there spake their pleasures of him. And  
here you may note one of the qualities  
and properties of the aduersaries of  
Christ, which is, a great delight that they  
haue to feede their malicious humour  
in deprauing Christ and his worde. The  
swine delyste not more to wallowe in the  
myme, neither the dogge too retorne too  
his vomite, neither the lyon to teare in  
pieces his pray, then these brute beastes,  
led with sensualitie, doe in backebiting  
Christ and his members. But what de-  
lite or pleasure so euer the aduersarie  
takes in it, it is one of the bitterest cros-  
ses that followes the profession of the  
Gospel: euen a malicious deprauing  
tongue. For why? Doth it not most vio-  
lently teare in pieces the same and good  
name of the godly. An olde writer bppon  
the psalme, saith that the tongues of  
backbiters may rather bee called teeth  
then tongues: *Quia sicut dentes ciborum  
partes demunt, ita detractores famam ho-  
minum corrodunt.*

*Deprauing a qua-  
lity of xps aduer-  
saries.*

*one of the bitter-  
est crosses.*

*Cassiodorus.*

Doth it not bere and tormente the  
minde euen as the flames of hell fyre.

*S. Iames*



A Sermon preached at

*James 3.*

S. James in the 3. chapter saith painlye  
The tongue is fire and a world of wickednes, so is the tounge sette among our members, that it defileth the whole body, and sets on fire the course of nature, and is set on fire of hel. To be short, doth not a spirefull tounge cut & wound the soule of the Godly as it were a swoord. David, Psalme. 57. complayning of the inhabitants of the Desere of Zeph sayth. Their tounge is a sharpe sword; and in the 62. psalme bewayleth the destruction of Abimelech and the rest of the p̄iestes, which was wrought by the priuie flander of Achitophel and others, sayth, They haue whet their tongues like a swoord, whereby it may appeere y<sup>e</sup> the persecution of an il tounge is a sore persecution, euen because it woundeth the godly like a swoord.

*Psal. 57.*

*Psal. 62.*

*Luke 22.*

The Catholike Pharisees of Rome saye, that their holy Father hath and ought to haue two swoordes, by reason that the disciples sayd to Christ, Behold Lord heere are two swords. Luke, 22. In deede I am of that opinion, that the Pope hath now, and long hath had two swoords: The swoord of Tyranny and the swoord



Paules Crosse.

word of Infamy. His sword of Tyranny *sword of tyranny.*  
wherwith he deuides the head from the  
shoulders was bequeathed vnto him by  
his ancestors Caine, Esau, Pharao, He-  
rod, Nero, Iulian. &c. with this sworde  
he hath had his full stroke at the Saintes  
of God heere in England, and would e-  
uen now let dyne at vs again, if by Gods  
good prouidence we were not so farr out  
of his reach. The Lorde so keepe vs:  
The lord for his name sake so keepe vs.  
His other sword of Infamy, wherewith *sword of infamy.*  
he wounds the godly by deprauing their  
good names, came to him by the like dis-  
cent: For after that Semei, Deeg, Ach-  
tophel & others had played their partes  
with it against Dauid, the Scribes and  
Pharisees had it in their vse, & what depe  
wounds they gaue with it to Christ & his  
Disciples you can not be ignorant. Now  
out of their hands Antichrist at his com-  
ming snatch it, and euer since hath hold-  
den it fast as the scepter of his kingdom.  
With this sword euen now hee layes a-  
bout him in England & strikes more des-  
perately at all estates then euer hee did:  
for al our bold Recusants, al our quondam  
priests, al our harpers vpon a change, all  
our loo.

## A Sermon preached at

lookers for a golden daye, all our priuie  
whisperers, and subtile surmisers which  
we haue in Englande, what els are they  
but the Popes souldiers, and their tonges  
his swordes wherewith hee strikes most  
fierfly, though priuily, at her Maiestie, at  
her most honourable Counsaile, at her  
faithfull people, yea and at Christe him  
selfe as these Pharisees did. Christ him  
selfe I say, they backbite and blaspheme  
in two respectes, in his worde, and in the  
messengers of the same worde. In his  
worde, when they tell the people in their  
eares vnder the colour of friendly coun-  
saile, that the worde of God is hard and  
obscure, that it is a dumb schoolmaister,  
and a dead letter, that it is a nose of  
waxe and a shipmans hose, seruing too  
euery purpose, and therefore aduise them  
in no case to reade it. Doe they not most  
dispitefully discredit and slander Christ  
him selfe: doe they not matche these in  
blasphemy those proude Jewes which  
called the Gospell in contempt *Quangeli-  
on*. that is, Reueled Sinne, or *Ongelion*,  
that is, The reuelation of vanity.

Nowe in the messengers of the same  
worde

*yet backbited*

worde they backbite Christ whilst they  
reuite vs in their slues, and call vs He-  
retikes, Hypocrites, Apostataes, Blas-  
phemers, Trowbreakers, Peacebrea-  
kers, Filthy lecherers, accursed bel-  
houndes, &c. which bitter reproches and  
reuilinges, when they come too our  
eares, woulde wounde vs as it were a  
sworde, were it not for the same blessed  
shield which Iesus Christ him selfe hath  
giuen vs: *Mat. 5. Blessed are you, &c.*

*Matt. 5.*

Therefore let them spue out their repro-  
ches vntill their heartes burst in pierces,  
and strike at vs with their cankered  
sworde of slander vntill their tongues  
cleaue to the roose of their mouthes, they  
shall not discourage, but rather make vs  
the more dutifull. For euē as the enemy  
of *Iason Phileus* thought to wounde him  
with his sworde, but in deede healed him  
by opening his impostume, so they shall  
finde that when they haue saide the worst  
they can, they doe but lanche out im-  
postumes of negligence and securitie, and  
so make vs the more diligent in our cal-  
ling, which God graunt. And thus much  
of the first note.

*Smile.*

*The*



## A Sermon preached at

*The second property of the aduersaries.*

Once againe let vs looke into this question of theirs, and wee shall see that which secondly I noted. I meane how subtilly they began to discourage the disciples. Why catech, &c. As if they had said in flat and plaine speeches: you silly Disciples, doe you not perceiue and see what a one your Maister is, for whose sake you haue left all that you had: he forbeares not too eate and drinke with the wicked, euen Publicans and sinners: An honest man I warrant you, and you haue made a faire hand too betake your selues to such a Maister. Marke well I beseech you their profound subtiltie. They wouldaine discourage the Disciples. And why? To make them forsake their maister. And what then? They would the people leaue him, & so he should be as an abiect & as one forlorne, you haue no likelihoode of a more cunning deuise at any time, then to vse the Disciple as an instrument to confounde the maister, and yet you may note it for an other of the accustomed qualities of the aduersaries of the Gospell. For God had these qualities



## Paules Crosse.

risees knowne which had bin Christe, if they had not made Iudas for money too giue them a signe? And if you reade the 14. of Actes, you shall finde the very selfe same practise put in vze by the Jewes, which to supplant the Disciples in their laboures, corrupted the minds of certain Gentiles, which had bin their auditors, & so did much harme. Againe since Christ An. 178. in that same famous persecuti- on which was then in Fraunce, as ap- peereth in the Ecclesiasticall history, the persecutors vsed the like trechery to- wards Atalus & Alexander, twoo noble professors of the Gospel, for their owne seruants which had bin Ethnikes were subuerted to auouch opely that their mas- ters liued by mans flesh: that they offered infants to the deuil: that they committed incest, with other such like blasphemies, more bitter then death it self. And Iulian the Apostata to pluck vp by the rootes al that euer Athanasius that good old father of Alexandria, had planted in the Lords vineyard, called the Christiāns, which were his hearers, & heaped kindnes vpo them, & gaue them libertie at wil, because they would shynk fro their pastor & professiō,

*Act. 14.*

*Eusebius.*

*Ruffinus.*

*lib. 1. cap. 32.*

## A Sermon preached at

And what thinke you of Antichriste that Archenemie of the Gospel: hath the Deuill him selfe a cast beyond him to vndermine Iesus Christe: One while hee thundreth and lightneth against vs, with Bell, Booke, and Candle: and an other while he smiles & fawnes vppon vs with his Bulles, Pardons, and Indulgences, and all to withdrawe vs from our Lorde and maister Iesus Christ. So that thus you see that this subtile deuise of these Pharisees is an ordinary practise of the Aduersaries, and dooth no small harme in the Church of God, and therefore I thought good too make you acquainted with it, because you may the sooner eschewe it, if at any time it shall be practised towards you.

*The third propertie of the aduersaries.*

But returne to the Pharisees, Thirdly in their question they iustifie themselves: that is, they doe beare the Disciples in hand that they are men of such singular honestie and perfect holines, that they abhorre al Publicanes and sinners, yea and cannot abide those which kepe them company, and all to bring their purpose

Paules Crosse.

The sooner about. A notable point of hypocrisie, vnder the visard of honestie and holinesse to worke mischief and villany, and a familiar practise of the aduersaries of the Gospel, which hath made vs great Shepheards of the word of God, no one thing the like: for whilst they couer their inward villany with the faire Cloke of honestie and good meaning, who can escape their snares? surely very fewe at al. For albeit that experience hath giuen forth these rules: That all is not Golde that glisters: That a rusty blade may haue a painted sheath: That none talkes more of honest dealing, then a common Couloner: That none offers fayrer play, then a false Jugler: that many a one too haue his purpose, will light a candle before the Devil. And albeit that the scripture hath giuen forth these notes, that hypocrites are like painted Sepulchres, full of deade mens bones: that they are Wolves in Sheepes clothing: Welles without water: and Cloudes without raine, & that the greatest grace and glory of an hypocrite is, too seeme that hee is not, and that Satan can chaunge, &c.



A Sermon preached at  
yet such is their running in counterfeit-  
ing, and such are their conuetaunces in  
canueiling, that they are neuer almoste  
forseene til it be to late and past remedy.  
Wherefore hypocrites may be compared  
to the trickie minion mentioned in the  
Pro. 5. Her lips (saith the wise man) drop  
as an hony combe, and her mouth is  
more soft then oyle, but the end of her  
is as bitter as wormewood, and sharpe  
as a two edged sworde. And surely so it  
fareth with an hypocrite most commonly:  
his golden pretence is neuer lightly with-  
out a bloody end. Ptolome had a gol-  
den pretence, when hee inuited olde Si-  
mon & his two sonnes to a feast but his  
drift was too dispatch them, and so hee  
did.

Herod had a golden pretence when  
hee willed the wise men too bring him  
woorde where the Childe was, that hee  
might come and worshipping, but his ende  
was to kil him.

Iudas had a golden pretence when he  
came to his Maister Iesus Christ & sa-  
luted him, and embraced him, and kissed  
him

Paules Crosse.

him, but his ende was to betray him.

These Pharisees had a golden pretence when they curried fauour with the Disciples, and asked them by way of friendship, why eateth, &c. but their end and purpose was to seduce them.

Let al Symons bee aduised how they come too Ptolomæus feast: Let all wyse men foresee Herods deuotion: Let all *Machab.* maisters reuoke Iudas kisse: Let all disciples take heede of the Pharisees wiftes: and let all good and godly men haue an eye too hypocrisie, the beautye and continuance of the aduersaries of the Gospel, which can seeme a saine, and be a Diuel, and in tounge professe a good woord, but in harte hatch and harbour a mischiefe, and so much of the thirde note.

*The fourth property of  
the aduersaries.*

*rash iudgm<sup>t</sup>.*

The fourth thing which I haue noted in this question is, that they did rashely condemne their poore brethren, calling them Publicanes and sinners,

B.3. pronoun-

A Sermon preached at  
pronouncing sentence vpon them, as if  
they had beene then as they were before.  
That is, such catchpoules and cutthrotes  
as none could be worse: where as they  
poore soules were at bitter defiance with  
their former wayes, and sought by all  
meanes to become regenerate in Christe  
Iesus. Heere I am to put you in minde  
of a fourth qualitie of the aduersaries of  
the Gospel which is, Rashe iudgement,  
forbidden by our Saviour Iesus. Mat. 7.  
Iudge not and ye shall not be iudged,  
condemne not, &c.

This rash iudgement goeth hedlong  
to work and condemnes a man without  
regarde of circumstance or perfect un-  
derstanding of the matter, whereof there  
is a notable example, Actes 28. When  
Paule hadde gathered a number of  
stickes, &c.

Backbiting and priuy slander is a  
greeuous crosse, beate it who shall. The  
subtile supplanting of the head by the  
foote is a Diuillish pollicie. who euer  
doth practice it. The counterfaiete com-  
passes of Hypocrisie are alwayes mis-  
chieuous, how beautifull soeuer they ap-  
peare



## Paulus Crosſe.

peere: but yet rash iudgement is worst of all. And therefore bylike the charitable Pharisees of Rome wil seeme to bee far from this question, and euen for S. Charities sake not to iudge the worst one of an other. Pope Leo the fourth, made a decree, that if the Pope him selfe were seene committing murther, it should bee excused as the murders of Sampson: and if hee were seene playing the adulterer, it shall be cloked as the Adultery of Iacob: and if hee were seene dooting a robbery, it should be couloured as the robbing of the Egyptians, and all to auoyde rash iudgement. The same holy father made an other decree to the same ende in the behalfe of his clergie: that if one of the Cleargie were seene imbracing a woman, it should be saide that hee did it to blesse her. And besides the charitable decrees, their Legends setting forth the wonderfull charitie of S. Frauncis: recorde that when hee sawe twoo wantons dallying and kissing together, hee fell down vpon his knees & held vp his hands and prayled God that there was some charitie to be seene in the worlde.

A Sermon preached at

you heard of the lyke charitie? would  
you wishe more aduised iudgement, and  
yet none liuing more headlesse or head-  
long in iudgement: For if you marke  
this geare wel, you shal perceiue that all  
was because they would not haue the  
worlde too iudge of them, as they were  
indeede: For let them see a mote  
in our eyes, and they will not let too  
condemne vs for very firebrandes of  
Hell.

Our disorde about Cappe and Sur-  
plesse is but a mote, in comparison of  
their great beames about the principall  
articles of Christian fayth: and yet they  
condemne vs for Schismatickes.

Our Christian liberty too take suche  
meate in woorth as comes before vs,  
with thankes too G D D and without  
grudge of conscience: what is it to their  
beastly licentiousnesse, too doo what  
they list without remorse of conscience:  
and yet they condemne vs for Liber-  
tines.

Our godly loue too prouide honestly  
for Wife and Childzen, is nothing in  
compa-

Paules Crosse.

comparyson of their vninsatiable greedinesse too scrape together for their Strumpetes and Bastardes, and yet they doe condemne vs for couetous Gospellers.

Our brotherly compassion to pardon sometimes small offences, is but a very Mite in regarde of their monstrous Camell of Blasphemie to pardon alwayes whatsoeuer offences, and yet they condemne vs for Anabaptists.

Good G O D then where is their Charitie become, whereof they make so greate boaste? belike they keepe it all to the selues: for to vs they shew nothing else but Buchery crueltie, and tyranny, behauing them selues like the Souldiers of that Captaine whose badge they beare.

Our infirmities they lay open to the worlde, as damnable enormities: their owne Blasphemies and detestable heresies, they cloke and couer with the backeslidinges of the godly Patriarks. My conclusion is therefore, howe daintily and howe nice so euer they seeme too

B.5.

make



## A Sermon preached at

make it to iudge one another, be the matter neuer so euident: yet they are moſte deſpytefull in condemning vs, bee the cryme neuer ſo unlikely. And thus in the Pharisees you haue heere the qualities and conditions of the aduerſaries of Chriſt his Goſpel.

But nowe it may bee that ſome one or other wil beginne too doubt becauſe of this the Pharisees queſtion, whether it be lawfull to keepe company or too enter into familiarity with the wicked, yea or no. For the reſolution wherof this I ſay: It is not onely lawfull, but alſo behouefull for the good miniſter of Chriſt too keepe company and too haue familiarity with thoſe wicked ones in whom ther is good hope of amendement. For theſe are too bee brought home as ſtray ſheepe vppon their ſhoulders, and the worſte that can come of it is but the repining of a malicious Pharisee ſaying, Lo hee is a friend too Publicans and ſinners.

But for any man that feares God and profeſſeth the Goſpel, to toyne in entire amitie with the aduerſaries of the ſame, that is impoſſible. It is vngodly, it is dangerous

gerous. It is impossible, because two contraries can not agree together, yee cannot drinke of the Cup of the Lorde, and of the cup of Diuels: yee cannot be partakers of the table of the Lorde, and of the table of Diuels. Bee not vnequally yoked with Infidels. And why? For what fellowship hath righteousness with unrighteousnes? Or what communion hath light with darknesse? what concord hath Christ w<sup>th</sup> Belial? Or what part hath the beleuer with the Infidell? Or what agreement hath the Temple of God with Idols? Once for all. It cannot be that the aduersaries of the gospel, shoulde be freendes vnfaigned with the true professors of the same: For so longe as their hearts rest on this pinne, that a solemne bowe is not to be performed vnto a Gospeller, let vs neuer looke but for patched and botched amitie at their hands. And as it is impossible to finde freendship at their hands, so it is vngodly too seeke it: for Gods word doth forbid it. Take hede too thy selfe that thou make no compact with the aduersaries of the land whither thou goest, lest they bee the cause

1. Cor. 10.

2. Cor. 6.

Exod. 33. 34.

A Sermon preached at  
cause of ruine among you.

And heere is the danger to be noted  
to, least they be the cause &c. Whereby  
wee may see that ruine and destruction  
hang ouer their heads which are in ami-  
tie with Gods professed enemies. Iosa-  
phat did but goe with Achab for com-  
pany, It had almoste beene his ouer-  
throwe. And that the Prophet told him  
at his conning back. The same ac-  
count let euery one of us make, whenso-  
euer wee shake handes with Gods ene-  
myes. So that thus the case stands: If  
there be hope of amendment, then keepe  
company with the wicked: But if their  
harts be indurate, and their necks stiffe-  
ned, then beware lest they be cause of ru-  
ine. So farre of the first parte.

*The second parte of the benefite of  
Christ and his Gospel.*

When Iesus heard that, &c.

Now I come to speake of the answer,  
and so of the benefites which wee inioy  
through Christ and his word. Had our  
Saviour Iesus framed his answer ac-  
cording to their vaine & affectiōs which  
moued



Paules Crosse.

inoued the Question, neither had their mouths bin so soone stoppt, nor our soules so happely furnisht with the blessed riches of saluation: For in this his aunswere hee dooth confounde all proude mindes, and comfort al sorowful heartes, euen as it were with one breath. For hee answereth that one question thre maner of wayes. First according to their known prouerbe: The whole neede not &c. Secondly, according to the Scripture: Go learne what &c. Thirdly, according to his owne office and dewty: I am not to call, &c.

Good God howe doctishe and howe sottishe is mans wysedome when it will seeme too contende with Gods. The first aunswere shewes that they were ignorant of common sense and reason. The seconde that they were ignorant of the Scriptures. The thirde that they were ignorant of the Messias his office and dewty; and euery one of them doeth fully satisfie the question and shew vs besides what benefites we haue through Christe our Saniour as you shall vnderstand.

The

## A Sermon preached at

### *The first Answer.*

The whole neede not &c:

First he saith, The whole neede not &c. As if hee had sayd, I am like vnto a Phisitio, you are like vnto whole men: These Publicans are like vnto sick men. Nowe you knowe by common sense and reason, that the whole neede not the Phisitio, but the sick, therefore I eate with them and not with you. In which saying we haue to note the comparison, and to consider how fitly they are made. Firſt he compareth him selfe vnto a Phisitio: secondly, the Pharisees vnto whole and sound men: Thirdly the Publicanes vnto sick persons.

### *The first Comparison.*

Christe is like a Phisitio.

Two thinges are especially requisite in euery good Phisitio: First that hee be able to cure his patient: next that hee be willing: otherwise he is no perfecte Phisitio.

That Christ Iesus can heale our desperate diseases of sin: What better prooſe is there then the notable cures which he hath

## Paules Crosse.

hath already doone. Reade no more but  
the Chapter wherehence these woordes  
are taken, and you shall finde that hee  
cured Matthew a sinfull publicane: He  
cured the Rulers daughter: Hee cured  
the woman of her bloody issue of twelue  
peeres continuance: He cured two blinde  
men: Hee cured the dumbe man which  
was possessed with a Devill: In so much  
that the blessed Euangelist concludes the  
chapter with this testimonie: Iesus went  
about all Cities and townes, teaching  
in their Sinagogues and preaching the  
Gospel of the kingdome, and healing  
euery sicknesse and euery disease a-  
mong the people. Yea, and his com-  
ming is so greate that it surpasseth the  
skill of all other Physitions what so euer.  
For whome ( hee onely excepted ) can  
take away the principall cause of all di-  
seases, I meane Sinne? Did not he heale  
the Parley man by forgiving his sinne.  
It is a common rule among Physitions:  
*Cessante causa cesset & effectus*. Sinne  
is the originall and fountaine of all di-  
seases in man: therefore he that was able  
to remoue that, cannot chuse but haue  
power



A Sermon preached at  
power ouer all the effectes thereof.

It is a worlde to see, howe faire the  
Pope would be thought to be a cunningg  
Physicion, and of abilitie to cure the dis-  
ease of sinne: He made our Churches his  
Apoticary shoppes, wherein he solde all  
maner of Drugges, Salt, Creame, and  
Oyle for one purpose: Masse & Dirige  
for an other: Tapers and Torches for an  
other: Bulles and Pardons for an other:  
Reliques and Shrynes for an other: and  
yet all would not serue to purge the least  
sinne that is: Therefore more Antichrist  
he to pretende it. No, no, it is the blood  
of Christ which purgeth all sinne, and cu-  
reth all maner of wickednes. Who was  
euer so diseased through mischieuous  
thoughtes as Paule, which breathed out  
threatninges and slaughters against the  
Disciples of Christ, and yet the blood of  
Jesus Christ healed him? Who was euer  
so diseased in word, as Peter which deni-  
ed his Maister with an othe, & yet Christ  
healed him: Who was euer so diseased  
in villainous deedes, as the thiefe hypon  
the Crosse, which was hanged for his  
robberyes, and yet Christ healed him:

And

## Paules Crosse.

And all this is too teach vs that whether we be sick in thought, word or deede, hee is a Physician able to heale vs. And what a shielde is this against the terrible assaults of Desperation. Shall the murderer of Caine force men to say, My sinne is greater then that it can be forgiuen : Or shall the trechery of Iudas, swallowe by all hope of saluation in me : Or shall my sinne seeme so incurable to mee, that Christe cannot heale it, no I am bolde: I cannot be so sicke, but he can make me whole.

The other propertie of a good Physician is, that he be willing to heale his patient: For vnlesse he be willing to doe good, it skilleth not what his abilitie is. But that Christ Iesus was at any time vnwilling too saue sinners it can by no meanes appeare. For did he not moste louingly call vs vnto him, Come vnto me, and promise vs saying, I will refresh you? And did hee not weepe ouer Ierusalem, and all because he came willingly to visite her, & she would not knowe the time of her visitation. But see and behold a plaine testimony of his goodwill

A Sermon preached at

to heale sinners. He was well assured that the salve wherewith he was too cure the most deadly diseases of sinne, coulde not be made to any purpose without the shedding of his moste p̄cious blood, and the losse of his life: and yet hee neuer grudged at the matter, but was well content it should be so.

Oh Compassion without Compari-  
son! What Pharisee woulde euer haue  
doone that for his patient, which Christe  
Iesus hath most willingly doone for vs.  
They are willing too finger our money,  
and they can make vs beleue well: But  
they will not launce their least finger if  
one drop of blood woulde saue our liues.  
But Christ Iesus taketh nothing of vs,  
and yet he hath suffred his owne hearte  
bloode too bee launched, that it might  
gush out to heale vs. Canne you tell  
mee of a Pharisee that was so wil-  
ling too cure his Patient, that he re-  
fused not too bee beaten and buffeted  
whilst hee made the medicine. And the  
Prophet Esay in the 53. Chapter tels  
you that Christe Iesus was wounded  
for our transgressions, and broken for our  
iniquities



Paules Crosse.

Iniquities.

They tell you that the thinges which they minister vnto you, are deere and costely: Noe, Noe, Deere, beloued, that is a deere Salue too the Physicion which costes him his life, with many a heauy grone, with many a deepe sigh, with many a bloody teare, and many a bitter pangue besides.

And heere you haue a mightie Bulwarke againste the roaring stormes of your ghostely enemyes, The Lawe, Sinne, Death, and Hell. For what if they draw together and conspyre against thy soule, and prone vnto thee by recorde of thine owne Conscience, that thy sinnes are in coulour as red as Scarlet, or in number as the sandes of the Sea, or in waight as the masse of the whole Earth, and therefore beare thee in hand that thy disease is so rotten and festered in thy bones, that Christe Iesus thy Physicion will not once seeme too meddle or haue any thing to do with thee, nor seeke any meanes too cure thy malady or sende remedy to any such as thou art?

C. 2.

What

A Sermon preached at

to heale sinners. He was well assured that the salue wherewith he was too cure the most deadly diseases of sinne, coulde not be made to any purpose without the shedding of his moste pzeious blood, and the losse of his life. : and yet hee neuer grudged at the matter, but was well content it should be so.

Oh Compassion without Compari-  
son ! What Pharisee woulde euer haue  
doone that for his patient, which Christe  
Iesus hath most willingly doone for vs.  
They are willing too finger our money,  
and they can make vs beleue well : But  
they will not launce their least finger if  
one drop of blood woulde saue our lines.  
But Christ Iesus taketh nothing of vs,  
and yet he hath suffred his owne hearte  
bloode too bee launched, that it might  
gushe out to heale vs. Canne you tell  
mee of a Pharisee that was so wil-  
ling too cure his Patient, that he re-  
fused not too bee beaten and buffeted  
whilst hee made the medicine. And the  
Prophet Esay in the 53. Chapter tels  
you that Christe Iesus was wounded  
for our transgressions, and broken for our  
iniquities

## Paules Crosse.

Iniquities.

They tell you that the thinges which they minister vnto you, are deere and costely: Noe, Noe, deereely beloued, that is a deere Salue too the Physicion which costes him his life, with many a heauy grone, with many a deepe sigh, with many a bloody teare, and many a bitter pangue besides.

And heere you haue a mightie Bulwarke againste the roaring stormes of your ghostely enemyes, The Lawe, Sinne, Death, and Hell. For what if they draw togither and conspyre againste thy soule, and proue vntoo thee by recorde of thine owne Conscience, that thy sinnes are in coulour as red as Scarlet, or in number as the sandes of the Sea, or in waight as the masse of the whole Earth, and therefore beare thee in hand that thy disease is so rotten and festered in thy bones, that Christe Iesus thy Physicion will not once seeme too meddle or haue any thing to do with thee, nor seeke any meanes too cure thy malady or sende remedy to any such as thou art:

C. 2.

What



A Sermon preached at

What hope, what comfort hast thou then?  
Euen this, that he that was willing too  
purchase a medicine to heale sinne with  
the losse of his life, will at all times bee  
willing to minister the same to the glory  
of his name. Therefore, oh my soule, be  
of good comfort, and cheere thy selfe in  
the Lord, for if thou maist but touch the  
hemme of his vesture by faith, thou shalt  
be whole. And this deere beloued,  
is one of the benefices and blessed Try-  
umphes which we enjoy through Christe  
and his Gospel. That he is our Physici-  
on, which is bothe willing and able too  
heale all our diseases of sinne, be they ne-  
uer so greuous, which indeede is a bene-  
fice without comparison: The Lorde  
make vs thankfull for ic, and open our  
eyes that wee may see it cleerely in the  
clondy dayes of desperation.

*The seconde comparison.*

The whole neede not, &c.

The seconde comparison heere to bee  
noted, is that the Pharisees be lykened  
to whole men: which kinde of compari-  
son we must so much the more diligently  
mark

## Paules Crosse.

marke how much the more straungely it is made. For he calles them whole, not because they were so indeede, but in derision, because they were so perswaded of them selues: smoothing vp their foule faulces with selfe loue and selfe lyking.

In the like sense Elias called the abominable Idol Baal God, not that hee was so, but because his Priestes did so account of him. Likewise Paule calleth Satan the God of this worlde, not that he either made, or redeemed, or ruled the worlde, but because worldlings serue him more duely then the living God.

After the same manner our Sauour in the third answere calles the Pharisees righteous, euen because they were so bewitched with the workes of their owne hands, that they made no accounte of the righteousness of God. There cannot be a more especiall token of reprobation, then when the Lorde falles to laughing and scorning his enemyes, as you shall finde in perusing the 2. Psalm.

A man that had seene these Pharisees outwardly, woulde haue thought that our Sauour had beene in good earnest when

A Sermon preached at

*pharisees  
righteousnes.*

he cōpareth them to whole or sound men. For none had more regarde of Moyseſes law then they, they would not abrogate one ceremony there commaunded. None fasted more then they, twise in the weeke was the least. None prayed more then they: in every street they went babling & mumbling their prayers. None gaue almes more then they: they sounded trumpets to haue the greater resort of y<sup>e</sup> poore. None payd rites better then they: they left nether Mint ne Cummin vnticht: yea if you looked in their handes you shoulde see scrowles wherein the lawe was written. If you looked in their forheads you might see the law written. If you looked vpon their doore postes, ye might see the Lawe written. If you looked in their garments, you might finde thornes and needles, too make them remember the the Lawe written, They had alwayes in their mouthes, *Templum Domini, Templum Domini*. You coulde no sooner aske them of their Progenie, but they would be ready to answer *Pater noster Abraham*. And when any inquired of their inheritance, they would tel him. *Nos*  
*baredes*



*heredes terra promissionis.* What a wonderfull matter was this: were not these men whole and sounde: Indeede to the outward appeerance they wete: but what they were inwardly those manifold woes which our sauour Christe pronounced against the. Mat. 22. may at large testifie. And now you may see that it is one thing for a man to be whole in the sight of God, & an other thing in the sight of the worlde. He is whole in the sight of god which beleeueth that Iesus Christ is able & willing to heale his disease of sin: But he is whole in the sight of the worlde, which thinks that the works of his owne hands do make him sound. And this is such a kind of health, as I pray God neuer any good christian haue: let the Pope neuer so greate store by it, assuredly it is farre worse then any sicknesse in the worlde: If the rules of Iohanne be true: That there is no disease like too that, when a man thinkes him selfe whole, and yet is heartelicke.

I might heere stande in comparison betweene the Pope and the Pharisees, and shewe you that they bothe are alike

A Sermon preached at  
whole sound, but it is no matter of such  
importance as I haue to speake: there-  
fore to the thirde comparison.

*The thirde comparison.*

The sicke neede. &c,

The third comparison is, of the Pub-  
licanes and sinners vnto sick men, which  
haue neede of the Physicion. These Pub-  
licanes had beene as very cutthrotes and  
Catchpoules as euer lyued: But as  
he goes farre that neuer returnes, so they  
at the length, hearing our sauiour preach  
repentance and remission of remission of  
sin, had remorse of conscience, in so much  
that their disease had cleaued faste vnto  
their bones, had they not hearde of a  
Physicion, which was bothe willing and  
ready to helpe them. The panges of  
sinne pricking the conscience, are euen as  
the fittes of sicknesse grypping the heart:  
causing many a deepe sigh and many a  
pitious grone. Dauid beeing in the ago-  
nie of sinne, beinones him selfe after this  
manner: Haue mercie vppon mee, O  
Lorde for I am weake: O Lorde heale  
me for my bones are vexed. My soule  
is also

*Psal. 6.*

## Paules Crosse.

is also foretroubled, but Lorde howe long wilt thou delay? And Paule was no sooner griped at the hart with the remembraunce of his sinne: but hee cryed mainly out saying, O miserable mā.&c Wea and all the godly, considering howe many wayes God hath blessed them, and howe vnthankfully they haue behaued themselves: considering againe their dayly trespasses and offences, and howe long the Lorde hath looked for their amendment, and how often he called them to repentance: by and by they fall sicke, & grone so ruefully that you would lament too heare them. O my tender Father whome I haue displeased: O my sweete redeemer Christe Iesus whome I haue crucified againe: O my soueraigne comforte, the holy Ghoste whome I haue greened: O the time that I haue mispent: O the grace that I haue dispised: O the creatures of God that I haue abused: No worth my vncleane thoughts: Noe worth my idle wordes: No worth my damnable workes: O howe bitter is the curse of the lawe: Howe heauy is the burthen of my sinne: Howe horrible is



A Sermon preached at

is y<sup>e</sup> sight of death. How intollerable are  
the paines of hel. Ah my soule begins to  
faint, therefore help me to a phisitiō, or els  
I perith, I dye. Do you not think deeply  
beloued, that a phisitiō should not be wel-  
come, & well intreated among such sicke  
soules as these? yes, neuer hart so christed  
after the Riuers of waters, as they long  
after Iesus Christ. Such men haue neede  
of the phisition, and therefore they will  
seeke vnto him, as these phiblicanes did,  
yea and because of their necessitie, they  
will honor him likewise in calling him to  
their houses, & biding him to their feasts:  
they are so desirous of healeth & saluation.  
In whome wee haue a notable president  
how to behaue our selues in our sicknesse  
of sin. First that we must seeke our phib-  
sition. Secondly, we must honor him the  
best we can. This president is but mean-  
ly followed in most places in England,  
God knowes: For so far forth as Christ  
will feede their bellies, they will fol-  
lowe him through thicke and thinne: And  
they are so farre from honouring him, at  
their feastes, that they will not stick too  
say, they cannot be mery at their meate,  
when

When a Preacher is at their Table. But there is good cause, the Citie of London should become an other Thessalonica, in seeking and honouring our Philition Christ Iesus. There is so much Preaching, and so diligent hearing, that needs there must be some following. If London haue stopped her eares, and shutte her doores against Christe and his messengers, there were iust cause why shee should tremble and quake in the guiltinesse of her owne conscience: But if shee haue played the sicke Publicane in seeking and honouring Christe her Philition, let her not faint, but in the testimony of a good conscience pluck vp her harte, in these dreadfull times and dayes of perill: For the Lorde will be founde of those that seeke him, & he wil not forsake those that feare him. If Sodom, or Gomorrha, or Samaria, or Ierusalem, or Antwerpe could haue pleaded for themselves no more but that they sought the Lord, & honored his Christ, even as sicke men do their Philition, I am sure their confusion had beene farther from them, then the East is from the west.

There.

A Sermon preached at

Therefore, London, seek thou thy Iſtification Chriſt Jeſus, beleue in him, pray to him, ſerue him in ſingleneſſe of heart, as thou oughteſt to do, and he will not deliuer his power into captiuitie, nor his beautie, I meane his Goſpell, into the enemies hand.

*The ſecond part of the Anſwere.*

Goe learne what that is, I will haue mercie. &c.

A good Lawyer perceiuing the ſubletie of his aduerſary, will ſpeake to the caſe, and bee earneſt in the matter: And commonly a ſkilfull Chirurgian, ſeeing the rotten fleſh begin to feſter and corrupt the ſound, will launch it too the quick. Much after the ſame manner doth our Sauour Chriſte ſhewe him ſelfe in his ſecond anſwere, Go learne what &c. As if he ſhould ſay in ſharpe and rounde ſpeech. Doe you make your ſelues ſo perfect in the Scripture, and yet doe you finde faulte with him which ſheweth mercie to the miſerable and comfortles, Goe learne, goe learne of the Prophet who in the perſon of God him ſelfe ſaith,  
I will



## Paules Crosse.

I will haue mercie.&c. Then shall you see that I doe nothing against the will of God I warrant you. I will haue mercie and not sacrifice, &c. When the Lord maketh choise of mercie rather then sacrifice, we haue to vnderstand that his will is, that we shoulde bee pittifull one tending an others distresse, and not bleare his eyes with an outward shew of godlinesse. Now for your better instruction in the will of God, it shall be expedient that I speak seuerally. Firste of Mercie, then of Sacrifice.

I will haue mercie, &c. It should bee of no small force to make vs shewe mercie and compassion one towardes another, When the Lord saith, I will haue mercie. &c. For if wee bee seruants, we must doe the will of our master. And if we be children, we must obey the will of our father. But alas it fareth with vs as often times with young Children: the more the father doth cocker and dandle them, the lesse they care for him: and if he say vnto them, I will haue this or that doone, none so ready too bid him commaunde and doe it him selfe, as his  
owne

## A Sermon preached at

owne Childezen. So it falleth out with vs?  
 God our heauenly Father hath blessed  
 vs, and blessed vs again, and yet when he  
 sayth: I wil haue you to be mercifull and  
 pittiful to your needy brethren, like stub-  
 burne childezen, we sit stil & stop our eares  
 as if we heard not. There is no one thing  
 so much called vpon and commended vnto  
 vs in Scripture as mercy, & yet on our  
 partes there is no one thing so little re-  
 garded. He that is merciful (saith the  
 wiseman) rewardeth his own soule. And  
 Micheas sheweth Israel what it was that  
 the Lord required at their hands indeed,  
 biode them first doe iustly, and next loue  
 mercie, &c. In the fift of Matt. Blessed  
 are the merciful for they shall &c. In  
 the 6. of Luke. Beye therefore mercifull  
 as your heauenly father is merciful. S.  
 James also in his 2. Chapter saith in  
 plaine words, that there shall be iudge-  
 ment without Mercie too him that will  
 shewe no mercie. And all this is to stirre  
 vs vppe and to pluck vs forwarde too  
 shewe mercie and compassion one to-  
 wardes another. And surely happy is  
 that Christian whose faith is exercised  
 in mer-

*Prou. 11.*

*Micb. 6.*

*Matth. 5.*

*Luke. 6.*

*James. 2.*

Paules Crosse,

in mercie: For as the wiseman sayth, *Prov. 20.*  
Mercie & truth preferue the king, &c.  
His throne shalbe established with mer-  
cie. So al estates may be sure that mercy  
is one of the strongest Pillers of their  
health & safetie. And therefore I beseech  
you right honourable & deerely beloued,  
haue due regard of your health & welfare,  
which partly consisteth in mercy. For this *4. pillars.*  
your noble citie of London is builded &  
scituate vpon foure Golden pillars, Ju-  
stice, Concorde, Sobrietie, and Mercie:  
the Foundation beeing Iesus Christe.  
And so long as these stand and flourish in  
London, shee is safe and sure, by the  
grace of God: But if they shoulde by  
any meanes decay, then great and woe-  
full should bee your downefall. There-  
fore it stands you vpon so much the more  
heedefully to looke about you, and to pre-  
uent the worst: For you haue not so many  
pillers to vpholde your welfare and safe-  
tie, but there be as many wayes too vn-  
dermine them, if that they be not the bet-  
ter forseene.

First Iesus, which vpholdeth right and *iusfice*  
suppresseth wrog wout respect of persons  
may



A Sermon preached at

may bee vndermyned and ouerthrowne through bribery: For hold you the sword, right honorable, neuer so vpight in your hands, yet if your substitutes, whōe you put in trust, haue their handes full of byrbes, they must neeues wincke at scant measures, and iustifie the bagge of deceitful waighes, and alowe of the wyne which is mixed with water and so blear your eyes with *omnia bene*: and so shall Iustice bee vndermyned and fall too the ground. Therefore it behoueth your Honor to be the more circumspect in appointing your Substitutes, and too haue an eye too their dealing vnder you, for feare of the worst.

Secondly, Concorde which is the bond and sinewes of euery well ordered Citie may be vndermined by the roote of bitter discentiō, which maketh the members of the selfe same body too iarre and snarle one with an other, & is commonly found by Pickthanks and talebearers, which carry speeches and reportes from partie to party, of whatsoeuer they heare or see, and all to feede the humors of such cancred natures as delight in debate.

There.

Therefore such Merchants are woorthy  
of seuerer punishment, and to be thrust  
out of the Citie as priuy conspiratours  
against the health and welfare of the  
same. As for them which delight in dis-  
corde, ruptures, breaches, and fallinges  
out for euery trifle, they are euil woorthy  
to inioy the freedome of Citizens, yea,  
the name of a Citizen doth not become  
any such: And if I may call them Citi-  
zens, they are the worst members of the  
Cittie. For as she which would haue the  
Childe whom she falsely claimed, to bee  
diuided, was thereby known to be an vnna-  
tural mother: And as they who wold haue  
the vnseamed Coate of Iesus Christ de-  
uided, were counted berper theeuers, then  
they that cast lottes for it: euen so if you  
cut out all the waste members of the ci-  
tie and set them togither, those which de-  
light in deuisions and dissention, rather  
then in vnitie and Concorde will easely  
appeare in your sight, to bee the worst of  
all. Try whom you will.

Thirdly Sobrietie which is the beau-  
tie and comelinesse of you all, may be vn-  
dermined and ouerthrowne many waies:  
But especially through excesse of dyet,

D.

and

A Sermon preached at

and excesse of apparel. For euen these Epicures and Bellygods which eate them selues a sleepe, and sleepe them selues an hungred: And those aleknights which drinke out all the wit out of their heades, and all the money out of their purses, haue vowed them selues conspirators to banish all Sobrietie. Againe those proude puppies, which think all too little they can rap and rende to hang vpon them: which make no account what their behauiour be, so their attire be fresh and gallant: which haue no other way to purchase credit, but only by wearing outrageous apparell: which stretch their Armes farther then their sleeves will reach, and all to ruffle it out: which are in their chaunge for to day, and to morrow, and the next day: which are in their fashions, The Gaskoine, the Venitian, the French, the Spanish, the Dutch, &c. These I say haue likewise sworne too confounde the beautifull Pillar of Sobrietie.

Therefore right Honourable and you all good Citizens of London, haue an eye to them, and what lyes in you, preuent them, either by reformation, correction,



## Paules Crosse

rection, or expulsion out of the Citie.

Fourthly and lastly Mercie: the golden Piller of Mercie, which is the exercise of the rich, the lyfe of the poore, and the preservation of you all: may bee undermined and ouerthrowen so many wayes, that I feare me it is downe already, and that I shall warne you too late to foresee that that is past.

For every harde heart, every Churliche Migarde, every pinchyng Miser, every greedy Usurer, is a mortall enemy to the goodly Piller of mercy: but especially and principally the Usurer, for he hath such long Nayles, and so sharpe teeth, that he wil scratch & gnaw it downe, rather then it should stand. And if a man controule him for it, and byd leaue for shame, and tell him that in the ende it shall be too the ruine and destruction of the Cittie, he shall finde that he hath an Iron sinewe in his necke, and a browe of Brasse.

For wil he not reply and say that such as he is doe good seruice in the Citie, are very profitable members, and might ill be spared. And yet if you take him and looke in his mouth, you shall see his

A Sermon preached at

*Luke. 6.*

teeth all goze blood with eating and deuouring his needy debtors. Then let a man take one of them aside, & shew him the words of our Saviour Christ. Luke. 6 If you lende to them of whome you hope too receiue againe, what thanke haue you? For euen sinners lende too sinners in hope too receiue the like: Wherefore loue your enemyes, doe good, and lende, looking for nothing againe, and your rewarde shalbe great, &c. And what shalbe his answer: Tush, Tush, Scripture is scripture, but for all the Scripture, a man muste liue by his owne, and I tell you my money is my Plough. Is it not a worlde too see that Usurers would be like Plowmen: & yet nothing so vnlike: for the painefull Plowman gets his liuing by the sweate of his owne browes: but the Usurer liues by the sweate and sweete of other mens laboures. Therefore they are such Plowmen as the Prophet David speaketh of, Psal. 129, and their needie brethren may complaine of them, as hee did of their predecessors saying: The Plowers plowed vpon my back, and made long furrowes: And if they bee such Plowmen, they

*Psal. 129.*

they shall bee as withered grasse on the  
house toppes, as appeareth in the ende of  
the Psalmes.

But be it so, thy money is thy plough,  
and thou thy selfe doost holde thy plough,  
& couetousnesse doth drawe thy plough,  
and the Diuel dooth driue thy plough,  
and so thou plowest the furrowes of thine  
owne confusion, and doost sowe the seedes  
of thine owne destruction, and without  
speedy repentance, shal reape the fruites  
of thine owne damnation. And all be-  
cause Scripture is Scripture, and thy  
money is thy plough. For Whoso-  
euer ploweth Iniquitie shall reape  
mischiefe. Prou. 22. And thus much of  
Mercie which the Lord willet.

Prou. 22.

And not Sacrifice.

The seconde point to be noted. This  
generall inhibition of Sacrifice, is not so  
to be vnderstoode, as if the Lord would  
haue all manner of Sacrifice utterly a-  
bolished: but it is spoken by way of cor-  
rection, because he coulde not abide this  
Sacrifice which smelt of Hypocrisie. It  
is expedient, therfore that there be a dis-  
tinction made, what sacrifice the lord will  
haue and what sacrifice he will not haue.

D. 3. Sacrifices



## A Sermon preached at

Sacrifices mentioned in Scripture are of three sundry sortes. The Sacrifice of the Jewes: The Sacrifice of Christe: The Sacrifice of Christians. Now these words are to be understood of the Sacrifice of the Jewes, which at the first were appointed by God himselfe to very good purpose; for after that man through disobedience had defaced the liuely Image of God in him, he could not approach the sight of G O D by any meanes, but needes hee must appeare more fullsome then vile stinking Carion. Wherefore it pleased the Lorde in his mercie to worke the meanes of his reconciliation, which was by Sacrifice. And this Sacrifice thus ordayned was to be offered bype as a witness of mans sinne, and as a figure of the precious sacrifice of Iesus Christe, which one day should be offered vpon the Altar of the Crosse; for the full satisfaction of all sinne.

Notwistanding if any Sacrifice were offered otherwise then thus: That is, to acknowledge sinne, and to foreshewe another Sacrifice to come; which was the Lambe of God Iesus Christe, it was abhomi-

abhorminable to the Lorde and he would not haue any such too come in his presence.

And verely this it was which made him abhorre their Sacrifice: for many times they offred sacrifice vpon custome and for fashions sake, neither respecting the true sacrifice Christe, nor respecting their sinne, but rather committing the more sinne, and vsing Sacrifice as a Cloke to couer the same: Therefore the Lorde tolde them he would haue Mercie, and not such Hypocrisie vnder the colour of Sacrifice.

Hee might vse the like inhibition at this day against a number of gospellers. For many false Brethren abuse the gospel and make it a common Cloake for their Usurie, Adulterie, and Crueltie. To them the Lord might say, I wil haue Mercie and not the Gospel: Noe not the Gospel so professed as they profess it.

The seconde kinde of Sacrifice mentioned in Scripture, is the Sacrifice of Christ, which the Lorde wil haue: For howsoeuer hee tolerated the bloode of Goats, and the bloode of Calues, for the

A Sermon preached at

time, yet hee could not bee pleased with any other, but with this onely. As for al other Sacrifices, they were but Shadowes, this was the body: They were but huskes, this was the Kernel: They were but Chaffe, this was the Wheate: They were but Leaues, this was the fruite: They were but signes, this was the thing signified, and the truethe it selfe.

For Christe Iesus heeing the brightnesse of the fathers glory, and the ingraued forme of his person, humbled himselfe vpon the Crosse, and offered his body to affliction, & his soule to anguish, & all too purge our sinnes, whereby hee hath wrought our atonement with God, and taken away the curse of the Lawe, and destroyed the woorkes of the Deuill, and triumphed ouer hell it selfe.

O blessed Sacrifice, No sauaour but this could perfume our stincking soules. No sacrifice but this could pacifie the wrath of God. And heere deerely beloued we may see an other benefite, which we haue and intoy in Christe, who hath giuen him selfe a Sacrifice of a sweet smelling sauaour to God, that hee might purge our sinnes. The Lorde make vs  
thankful



thankfull for this benefite, and faithfully  
to take holde of it in all the assaults of  
Satan.

The thirde kinde of Sacrifice, is the  
Sacrifice of Christians which S. Peter  
calleth an especiall sacrifice, acceptable  
to God for Christs sake, and this kinde  
of Sacrifice is manifolde as may be ga-  
thered in Scripture. The Sacrifice of  
a sorrowful heart. The Sacrifice of God, *Psalm. 51.*  
is a troubled spirite: and a broken and  
contrite heart O God, shalt thou not  
despise. This sacrifice Christians ought  
to offer vp as often as they call to minde  
their wicked and sinfull wayes. Se-  
condly we haue the Sacrifice of Righ-  
teousnesse, which is newnesse of life, &  
true godlines. This sacrifice Christians  
are willed to offer by the prophet Dauid: *Psalm. 4.*  
Offer to god the sacrifice of righteous-  
nes, & put your trust in the Lord, that  
is, walke in the light as Children of the  
light, haue no fellowship with the vncha-  
stfull workes of darkenesse: Resist the flesh  
& liue in the spirit: this is to offer sacri-  
fice of Righteousnesse. Thirdly we find  
in Scripture the sacrifice of Praise and  
thanksgiuing, which is called the Calues

A Sermon preached at

*Psal. 50.*

*Heb. 13.*

*Rom. 12.*

of Christian lips: Offer to God praise  
& pay thy vowes vnto the most highe.  
That is, shew thy self mindfull of Gods  
benefits by thanksgiving. Fourthly, we  
haue the sacrifice of almes, whereof the  
Apostle speaketh, To doe good and to  
distribute forget not: for with such sa-  
crifice God is pleased. And this sacrifice  
is to be offered of much plenteously, and  
of little diligently, and it shall be accep-  
ted according too that a man hath and  
not according to that he hath not. Lastly  
we haue the Sacrifice of obedience, or  
reasonable seruice of God, which Saine  
Paule commendeth. I beseech you ther-  
fore Brethren by the mercies of God,  
that you giue your bodyes a liuing Sa-  
crifice, holy and acceptable too God,  
which is your reasonable seruice of  
God. This Sacrifice we are to offer  
as often as wee celebrate the Lordes  
Supper. For as the carnall Sacrifi-  
ces of the Iewes, were too foreshewe  
the blessed Sacrifice of Christ to come:  
So muste this liuely Sacrifice of our  
soules and bodyes bee offered by too testi-  
fie that it is already come: that his bo-  
dy is already broken, and his blood al-  
ready.

ready shed for the remission of sinnes.

Whereupon it is that the Schoolemen say, that the Lordes Supper is a Sacramente and a Sacrifice. It is a Sacrament in that we receiue the bread and Wine in remembraunce that Christ his body was giuen, and his blood shedd for the remission of sinne. It is a Sacrifice, in that wee doe offer vpp our selues, that is, our soules and bodyes, too shewe our thankfulnessse for so greate a benefite.

These are the Sacrifices which Christians are of dutie to offer vnto God, who will haue them, and accept them for Iesus Christes sake. And in respect of these Sacrifices, Christianitie is a Royall priesthoode, and Christians are Royall Priestes: Their heartes are royall Altars: Their faith is Royall Incence: And their seruent loue towards God and man, is a Royall fire to make them haue a sweete sauour before God.

*The Sacrifice of the Masse.*

But what shall wee say of the Sacrifice of the Masse? Is not that holy sacrifice



A Sermon preached at

erfice to be numbrzed among those which the Lord will haue? When the Church of Roome, and all her Catholike children make so great account of it, which is of force to releace the tormented soules in purgatory: and to chace away Devils from the possessed in Earth: which whoso euer heareth, as long as he heareth, it he shall neuer wax olde: which preserveth yong children in their mothers wombes, & deliuereth both olde and young from all imminent perils and daungers.

No, I auouch and protest that the Lord will not haue it, strugle the Catholicks neuer so mightely, shuffle they neuer so cunningly, for the magnifying of their Idol: The Lorde will not haue it. It is a worlde to see how euē of late they began to set vp their crests, and to clapp their wings, as if they would crowe the Pope day againe into England: & all because they imagine that their golden day begins to spring, wherein the masse shal shine againe. Wea they begin to looke upon vs, as if the Devil should look ouer Lincolne: and doe account it halfe heresie to speake to any man that is a known Gospeller: They passe by vs humming & mumming

Paules Croffe.

mumming : and whether they wishe our  
heads in their dishes, or their swords in  
our bellies wee cannot tell yea or noe :  
But let them knowe that their sacrifice  
of the Masse is too full of Idolatrie, abo-  
mination and blasphemie for the Lords  
heare it. And doe they thinke that her  
maiestie, the Lords annoynted, wil heare  
it? God be thanked by the space of one  
and twentie yeeres, shee hath bin a nur-  
sing and a naturall mother to the gospel,  
and now will shee become a stepmother,  
and fancy the Masse? No, it hath cau-  
sed too many conspiracies and rebellions  
against her most noble persō, for her ma-  
iestie euer to brooke it: euen in pollicie.

And whereunto serue the Prayers of  
Gods childezen her faithfull subiects, but  
euen to beseech God to continue her ma-  
iesties godly proceedings: that shee may  
be so farre from backsliding, as to growe  
from grace to grace, & from faith to faith  
that as shee hath planted & nourished the  
Gospel, so she may not be ashamed of the  
Gospel, which is saluation to euery one  
that beleueth. She had neuer more faith-  
ful subiectes, and I dare undertake shee  
neuer had more seruent Prayers, for her  
prosperi-

A Sermon preached at

prosperitie in gouernment & constancie  
in Gods woorde. And as vile sinners as  
they note vs to be, we doubt not but God  
wil heare our Prayers in his good time.

And this I say to the confusion of all  
bloodchristie Passemungers, that it was  
neuer sene yet, but what rekoning so euer  
the wicked made, the cōtrary followed.

Pharao thought him selfe sure of his  
pray vpon the Israelites, when hee had  
them at the brinke of the red sea, but the  
Sea swallowed him by hoste and all.

What accounte made Achitophel of  
promotion and preferment, when he con-  
spired against his maister David: but  
when he sawe it would not be, did hee not  
hang him selfe:

Those wicked Judges which falsely  
accused that chaste matron Susanna, little  
thought that they should haue beene sto-  
ned to death them selues.

Haman made a paire of Gallowes,  
and there was no way but poore Mar-  
docheus must be trussed bype, but you  
knowe who had the first hanel.

Therefore let our aduersaries know,  
that they cannot so lay their snares for  
vs, but they may be taken therein them  
selues



Paules Crosse.

selues : They cannot so digge their  
Pittes for vs, but they may fall there-  
in them selues : The Roddes they make  
accounte shall beate our tayles, maye  
scourge their owne : And their Golden  
day, their Dommies day. And this the  
Lorde can doe for his Church, yea this  
hee will doe, if wee pray vnto him, and  
repose our selues vppon him : There-  
fore whyles our Aduersaries harpe and  
hope vppon our destruction, let them  
quake and tremble for feare of their  
owne : For the Lorde is nigh vnto all  
those that call vppon him. As for the  
sacrifice of the wicked, hee will not haue  
it come in his p[re]sence. And thus farre  
of Sacrifice.

*The thirde aunswere.*

I came not to call, &c.

As if hee should say, Why shoulde  
you mistyke because I eate with Publi-  
cans and Sinners? I tell you truly  
I came not too 'call such holy men as you  
are, but miserable sinners as they bee  
to repentaunce. An excellent saying,  
and able too renewe and quicken any  
sinnefull soule, how longe soeuer it hath  
bene deade in the graue of Sinne.

All the

## A Sermon preached at

All the world is not able to shew the like  
Whizdate and souerain preseruatiue a-  
gainst the bitter curse of the lawe. Helie  
selfe doth repine at this saying, and mur-  
mure that euer man should haue so great  
an aduantage against her. And I am ve-  
rely perswaded that if the deuil had fore-  
cast that such an answer should be giuen  
to the Pharises, he would rather haue ca-  
ried them headlong into the sea, and haue  
drowned the as he did the heard of swine,  
then they shoulde once haue mooued the  
question. For why? doth it not most liuely  
shew and set forth vnto vs the benefite of  
al benefits, I meane our calling in christ  
which *Paule* termeth a holy calling, for  
that it was not for our merits, but of gods  
tender loue. There cannot be a greater en-  
couragemēt to a Christiā man to animate  
him in doing good works, the to consider  
that Christ came to cal him: & therfore the  
Apostle telleth the that they are called in  
Iesus Christ, that is, adopted in Christ.  
What a singular prerogatiue this benefite  
hath aboue al other, as *S. Paule Ro. 8.* We  
know (saith *Paule*) that al things work  
together for the best vnto the that loue  
God, euen to them that are called of  
his

*2. Tim. 1.*

*called for  
adopted.*

*Rom. 1.*

*Rom. 8.*

his purpose. And what a mightie prooffe doth he bring to assure and warrant the faythful, that it is true which he hath spoken to their comfort: For those which he foreknewe, he also predestinate to bee made like to the Image of his son, that he might be the first borne among many. Morcouer whom he predestinate, them also he called, and whom he called, them also he iustified, and whome he iustified, them also he glorified.

Therefore he that wil become strong & invincible against aduersitie, let him bee mindful of his calling in Iesus Christ.

This soueraine benefit of our calling in Iesus Christ wil appeare in your sight to be the greater and moze worthy benefit, if you marke wel the circumstance wherewith our sauiour Christ doth set it forth. I come not to cal, &c. In which words we are to note the circumstances.

First the meanes of our calling, which is Christ comming. I come not, &c.

Secondly the parties which are called that is, sinners: I come not to call the righteous, but sinners. Thirdly the end and purpose whereunto he calleth: To repentance.



## A Sermon preached at

### *The first circumstance.*

The more often I call to mind the miserable plight of man through sinne and disobedience, the lesse able do I finde my selfe to shewe and set forth vnto you the infinite goodnesse of God, our heauenly Father, in appointing so worchy a mean to call vs out of the bottomlesse pit of destruction, as his owne onely sonne: who notwithstanding he was of the very substance, and God eternall with him: yet by the power of the holy Ghoste was made man, to the end that both natures toynded together in one, hee might in the fleshe take away the filthinesse of the fleshe, and fulfill Gods lawe, which man had so often broken, and beare the wrath and heauie indignation of his Father against sinne, whose comming was promised at the first by God himselfe: hoped for by all the faithfull Patriarkes: Figured & foreshewed vnder the sacrifice of gods law: often fogetold and prophesied by all the Prophets: & at the length performed vnto our fathers and vs, vpon whom the ends of the world are come, and all to call vs to repentance and so to bring vs to everlasting life. And this hath he himselfe  
often

Paulus Crosse.

often beaten into our heads, if we had the  
grace to consider of it. This is the wil of *Iohn. 6.*  
him that sent me, that euery mā which  
seeth the sonne, and beleueth in him,  
should haue euerlasting life. Againe, So *Iohn. 3.*  
God loued the world &c. Also, I came  
to seeke & to saue that which was lost. *Mat. 13.*  
And I am not sent, &c. Nowe whether  
Christ by his comming doth cal vs to re-  
pentance, yea or no, searche diligently &  
you shall easily finde.

His birch in such base and vyle ma-  
ner without harbour, without necessarie  
furniture, without reuerence or regarde,  
without forme or shape (as Esay sayth)  
and not without hatred and daunger of  
spightfull Herode, doeth it not touche  
or mooue our haughtie stomacks? doeth  
it not pull downe our peacockes tayles?  
doeth it not make vs sorrie and asha-  
med that our sinnes should make God to  
thrust his onely and beloued sonne out of  
his bosome to such beggerly state of re-  
proch and miserie.

Then looke you vpon his life, which as  
it began in such perfect humility, so it co-  
ntinued in true fasting, dayly prayer, often  
watching, weeping, sighing, patience  
E. 2. righte.

A Sermon preached at

righteousnes, innocēcie, & holines: which  
because it is a liuely patterne for all chri-  
stians to follow, doth likewise call vs to  
repentance and amendment of life. A lastly  
his death conspired by his owne disciple,  
pursued by his owne nation, purposed by  
his owne father, & purchased by our sins,  
without any desert of his own: doth it not  
strike our hearts, and wound our consci-  
ences with remorse? Those bloody teares:  
those piteous groanes, those cruell scour-  
gings, those reprochfull buffetings, those  
bitter tauntings and raylings which hee  
put by in al patience as the due rewards  
for our sins: shal they not make vs moore  
and lament, when they made the doyle of  
the temple to rent in sunder: the gates to  
open, the dead bodie to arise: the earth  
to quake and tremble, and the sunne to  
waxe darke? If an earthly prince shuld  
punish euery rebellion, treason, conspira-  
cy, contempt, offence and default, which  
his subjects make, vpon his beloved son:  
would they not in pitie be ashamed, & so-  
ry too? Our heavenly father punished the  
sinner of the whole worlde vpon Iesus  
Christ his onely begotten sonne, hanging  
him vpon the crosse. Oh then, where is  
our



our sorrowe? why are we not ashamed to  
heape sinne vpon sinne? and to naye him  
to the crosse againe? Thus is Christs  
coming the meanes of our calling, wher-  
in are included other more special means,  
as ye shal heare in the next circumstance.

*The second circumstance.*

Whereouer in these wordes we are gi-  
uen to vnderstande: who they are which  
Christ came purposely to cal. I come not  
to cal the righteous, but sinners, &c. Hea  
and this circumstance may stirre vs vp to  
magnifie the benefite of our calling as  
much as any. For here we see plainly that  
he renounceth al those which thinke better  
of themselves then sinners: as these Pha-  
rises who dreamed that their owne righ-  
teousnes was sufficient to fulfill the lawe  
without Christ. But what is the matter  
that he doth so flatly deny that hee came  
to cal the righteous? It is wel worth the  
notting. For whom doth he cal righteous,  
but those which trust onely in their owne  
righteousnes and make no account of the  
righteousnesse of Christ. Nowe these he  
doth renounce. First because it was the  
determinate wil & purpose of his father  
which sent him, that whosoever wil make

*why xpt re-  
nounceth  
iustitians*

2.

A Sermon preached at

himself righteous, & is his owne Christ, & his owne Iesus, shal lye stil in blindnes, & sleep in his owne cōfution. Another cause

2. may be, that forsomuch as he came purposely to seeke & to saue that which was lost: & the righteous imagin that they neuer went astray: therefore he lets them be

3. as they are. Another reason may yet be taken of the setting forth his fathers glory: for that there shalbe more ioy in heauen ouer one sinner that repenteth, then ouer ninety and nine iust persons, which need no repentance. And no doubt if hee had offered to cal them, he had but lost his labour: For had he said to them, as he did

*the answer of to Mattheu, Come & folow me: they*  
*iusitaries*  
*being called.*

would haue answered by and by, We folow Abraham our father: we folow Moses our Prophece: wee followe the lawe of God: we haue ceremonies: we haue traditions: wee haue prescriptions: wee haue our inventions to followe: we looke for another maner of *Messias* to followe: then such a beggerly outcast as thou art: Therefore go where thou wilt, we will not follow thee.

Wherefore dearely beloued, beware howe you stand vpon your owne righteousness, because

Pauls Crosse.

because of a few good workes: surely you  
haue no more portion in Christ then the  
beriest Pharise that ever was: For if our  
Saviour Iesus will be found faithfull in  
his Messiahship, he must renounce you and  
say: I came not to call the righteous:  
Not the righteous: whom then? sinners:  
sinners. Beholde dearely beloued, if you  
thinke to reape the benefites of Christs  
comming, you must humble your selues,  
and become sinners: But how, or in what  
maner doeth he call sinners? The calling  
of Christ is of two sorts: the one is com-  
mon wherwith we are in deed stirred by after  
a sort, but not effectually bound & brought  
to the purpose, for that they are not plea-  
sed with the meanes: as Gods worde, the  
Sacraments, Sermons, &c: and this is  
common to the reprobate & righteous, as  
wel as to y<sup>e</sup> elect & sinners. Now the other  
is a conuenient and a mightie calling,  
wherby the minds of sinners are touched  
and thorowly charged: For in this very  
manner hee doeth call sinners to repen-  
tance.

*Calling of xps  
of 2. sorts.  
1. Common*

*2. Conuenient*

*1.*

First hee soundeth in their eares by the  
voyce of his Lawe the greate daunger  
of death and dampnation wherein they

C.4.

stand.



A Sermon preached at

2. And because they haue so wilfully transgressed his comandements: & this strikes them in such horror of their sinnes & feare of his vengeance, that they would be glad to be reconciled to God the father, lest he shuld poure vpon them their deserued punishment. Then he sends them the sweete comfort of the gospel, which shews them, that Iesus Christ is become their mediator & aduocate: & if they beleue in him, they shalbe safe & sure: wherby he giues the faith, & plants it so fast in the, that nothing can drawe them from Christ. And lest this faith shuld be Idle & frutlesse, he sends them the holy ghost: the spirit of adoption to work in their hearts according to their calling. And thus you see how Iesus Christ calleth sinners to repentance.

*tyme when* If you should question farther with me & enquire of the time when hee calleth sinners: That is counsaile to vs. For there is no time excepted; there is no time to be in this world. Therefore let no man despair: For hee cannot bee called so late into the Lords vineyard, but he shal haue his penny wel & cruelly payde him. Lastly if you yet question further with me, and enquire

*cause why.* the cause why he calleth sinners and not the

Paules Crosse.

righteous? I must either hold my peace,  
or els with *Paule* exclaime, saying: O the  
deepnes of the riches both of the wis- *Rom. 11.*  
dome & knowledge of God. How vn-  
searchable are his Iudgements, and his  
wayes past finding out? Who hath kno-  
wen the mind of the lord? or who was  
his counsailor? &c. For dearly beloued,  
be it knowen vnto you, & heauen & earth  
shal beare me witnes that the Lord in his  
doings is neither vniust, nor vnmmerciful:  
No, he is most iust and most merciful. Is  
not hee most iust which hath punished w<sup>th</sup>  
extreme rigor the offences of al those sin-  
ners whom he calleth, vpon his own deare  
son Iesus Christ: yea and wil not doubt  
to receiue them into his glory, vntill hee  
hath perfectly iustified and sanctified the  
in Christ: & is he not most mercifull, who  
hath elected and called those which had  
neither worke nor meate, but onely a true-  
ly faith in the blood of Christ which hee  
himself had giuen them? Therefore let al  
sinners reioice in the Lord againe and a-  
gaine, for Christ came to catch them, &c.

*The third circumstance.*

Lastly we see here to what end & pur-  
pose we are called in Christ to repentance.

Co

A Sermon preached at

To call sinners to repentance, is to work two things in them: that is, to make the knowe their owne miserie, and too giue them faith whereby they may see their great felicitie in Iesus Christ.

August ad.  
Romanos.

Repentance is tearmed *Vinum Angelorum*, the wine of Angels, for that the teares of a sinner more reioyce the Angels in Heauen, then any Wine doth the heart of man. To repent, as sayth Augustine, is to bee sorry for sinnes committed, & not to commit the like againe. In deede Repentance hath the rod of sorowe in one hand, wherewith she scourgeth her selfe when she calles to minde her former sinnes: But in the other she hath the Ancour of Faith, wherewith she taketh sure holdfast in the rock Iesus Christ: otherwise her owne teares would drowne her in the Seas of desperation.

Repentance in this place includeth Iustification, and is indeede the true and direct meanes to Iustification: For when the sinner is called to an inward sorow for his sinnes, once Iesus Christ for his comfort giues him faith, which faith bringeth to him by a heauenly violence al the merits of Christ, & applyeth them to the  
Unful



sinful soule. And this it is deerly beloued,  
which makes repentance of that p[re]ro-  
gatiue, that At what time soeuer a sin-  
ner repenteth, the Lord will put al his  
wickednes out of his remembrance, & that  
there shalbe more ioy in heauen, &c.

O Lord Iesus Christ make vs partakers  
of this priuiledge, & cal vs to repentance  
that we die not in our sins. It is his time,  
it is his time I say, dearely beloued, for  
England to pray for the priuiledge of re-  
pentance & pardon in Iesus christ. For let  
England make the best of her self she can  
deuise, she is but like a speckled leopard,  
which hath fine black spots, for one white.  
And to speake generally and truly, what  
wickednes is there from which England  
may wash her hands & say: I am not defil-  
led with any such.

The glorious gospel of Iesus Christ,  
which should be our shield in al extremi-  
ties, we tread it vnder our feete, as a vile  
thing. Prayer which should be our sword  
of defence alwayes, lieth rusting in the  
scaberbe of securitie. The olde sinne of  
Damascus is renewed in Englande. She  
thresheth Gilead with iron flayles: we  
thresh the poore with the siluer flayles of  
Usurie, which is al one.

A Sermon preached at

The wickednes of Israel is now twice done and committed in England. Shee solde the R. for olde shoes, we sell iustice for rewards which is all one,

In Israel a man and his father would go in vnto one womā: which is, the father defloureth a maid, & to make her amends marieth her to his owne sonne, which is all one. Yea even the abominations of Sodome are multiplied in our dayes. Pride, Fulnes of Breade, Tolenesse and Contempte of the poore: For the which the plague of Sodome hanges ouer our heades, & would out of hand consume vs, were it not for those tenne righteous ones, which God be thanked we haue among vs, for whose sakes the mercie of God entreateth his iustice to spare the whole Realme. Therfore it is high time I say once againe for vs to praye for the priuiledge of Repentaunce: That so wee may weepe bitterly with *Peter*: & washe our sauours feet with the vnfained tears of Repentaunce with *Mary Magdaline*.

Wherefore we beseeche thee, O heauenly father, be merciful vnto vs, & vnto safe vs thy deare sonne Iesus Christ too cal vs from the danger of thy displeasure,  
and

Paules Crosse.

and the vncleannesse of our sinnes, vnto  
vnsained repentance, that so in sorow of  
heart and liuelinesse of faith, we may re-  
cetue the spirit of Adoption: wherby we  
cry *Abba Father*. And that the same sp<sup>t</sup>.  
ret may certifie our spirit, that we are the  
sonnes of God, albeit called, iustified, and  
glozified in Iesus Christ our onely Lord  
and Sauour in whom grant vs the frui-  
tion of thy glorious pleasure, with Aun-  
gels and Archangels in thine euerlasting  
kingdom: where thou raignest in al Ma-  
iestie, with Iesus Christ sitting at thy  
right hand, and the holy ghost the spirite  
of grace. To whom three persons and  
one God be all glozy and ho-  
nour, now and for euer,  
Amen.







IMPRINTED  
*at London at the three*

Cranes in the Vintree, by  
*Thomas Dawson, for Edward*  
*Aggas, and Thomas*  
*Charde, 1580.*



